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this reason or thinking is identified with the longing or striving towards the godly whose nature is also thought. Thus we see the similarity to the early mythological view according to which the destiny of man was absorbed in that of the gods, but now we have added the content of individuality to the theory.

Consideration of the theories of society and art reveals the same tendency of individualism inspiring the variations in their fundamental conceptions.

The final chapter of the book is devoted to the relation between the Greek and Christian *Weltanschauung*. The author maintains that Christianity would never have spread among the Greeks if there had not existed strong tendencies to meet it. The naïve cultural life of the Greek people at its latest development had remained uninfluenced by the reflections of the philosophers and had continued under the control of the ideas of extreme individualism. Life regarded as a disconnected series of events, whose only significance was enjoyment, resulted in a sense of deep inner desolation. This outward life of the Greeks was the world to which Christianity appealed with its call to repentance, to inner conversion, and its promise of redemption. Also in the conclusions of the highest Greek speculations Christianity found a harmonious soil. For the ethical nature of man, according to Greek theory, was expressed in the striving or love towards God. Christianity is thus "the last and highest creation of the Attic spirit."

SAVILLA ALICE ELKUS.

NEW YORK CITY.

Dogmatism and Evolution. THEODORE and GRACE ANDRUS DE LAGUNA. New York: The Macmillan Co. 1910. Pp. iv + 259.

Joint authorship is a dangerous thing, but in this instance it succeeds. There is a real unity in the book, although the authors, in their preface, set aside all claims to systematic unity.

The first half of the book is historical. By dogmatism is meant "the body of logical assumptions which were generally made by thinkers of all schools, before the rise of theories of social and organic evolution" (p. iii). Thus the seventeenth century is dominated by rationalism and mathematical method, and the early eighteenth by empiricism and psychology. To both points of view the evolution of truth is inconceivable; by both, a direct and infallible perception of truth is granted; both believe in the possibility of ultimate analyses into simple elements; and both tend to admit the externality of relations, although neither can then vindicate the reality of them. But the rationalist can never attain particular experience, and the empiricist never arrives at universals. Therefore the critical philosophy arises, of which the dominant note is a new conception of truth and validity. It culminates in the doctrine of Hegel—"the great liberator of human thought—if only, as many believe, to plunge it into a new slavery deeper than the old" (p. 86). But even this philosophy fails to bridge the cleft between the universal and the particular. "The growing pains of thought" (p. 108) that gripe the dialectic are, in the end,

futile; the necessary acceptance of an existing irrational introduces self-contradiction, and philosophy must again play the phoenix.

All this is preliminary to the second and, to the reader versed in philosophy, more tempting part of the book, the discussion of "the pragmatist revolt." Pragmatism, the authors believe, is, in the main, sound. The text is limited to a discussion of theories of meaning and truth, together with implied concepts of reality. An appendix is added to discuss the pragmatic method, the will-to-believe, humanism, and immediatism. The text emphasizes the elements of truth; the appendix, the errors of the doctrine.

The weakness of pragmatism is that it is only half free from the tradition it repudiates. It should be more radical. For example, from the biological ethics of the last century is inherited the belief "that the whole utility—or, at least, the ultimate utility—of a newly arisen function consists in its supplementation of previously existing functions, *in the accomplishment of previously existing ends*" (p. 135). It would be too long a task in a review to discuss the elaboration of this point, but the reviewer suspects that some pragmatists, at least, would reply, that these limitations belong not to them, but to their fictitious Jekyllian double that critics love. Functionalism must be freed from immediatism; but the interpretation of immediatism, purportedly that of Professor Dewey, is not methodological, but of the dogmatic type the authors expressly seek to avoid. Many times pragmatism suffers from such superinduced determinations of meanings. Thus James is reproached (pp. 166–7) for saying, "To attain perfect clearness in our thoughts of an object, then, we need only consider what conceivable effects of a practical kind the object may involve—what sensations we are to expect from it, and what reactions we must prepare," on the ground that "no objects can ever mean any *particular* sensations or any *particular* reactions" (italics mine). Or again, Poincaré is taken to task for not noticing that laws "are verified with *less and less* average inexactness as the conditions approach perfection" (p. 158)—a fact that, if true, would not necessarily modify his theory an iota.

It would be highly desirable for most readers that a chapter should be added to collect out of critical context the positive conclusions that are to make pragmatism a really radical philosophy. There seem to be such conclusions intended. From the "Excursus on J. S. Mill's Theory of Objectivity" we learn that sensations are only scientific constructs, and later (p. 245) that "the real . . . is never immediately experienced at all; it is only ideal." But either relations are experienced, or they are not. In the first case immediatism appears all over again, in the second we are back with Mill's mystery, so that the permanent achievement is not obvious. The possibility of interpreting relations in a new (pragmatic?) sense does not seem to have been considered.

Despite such limitations, however, the joint authors have acquitted themselves creditably of their task. Although the last part falls back lamentably into the slough of obscurantism, it has many excellent features, and the historical chapters are excellent and conceived with considerable

originality. In one respect alone the book is unfortunate—the printer was short of l's and i's. There is hardly a page without one to five of these useful letters missing or defective.

HAROLD CHAPMAN BROWN.

COLUMBIA UNIVERSITY.

JOURNALS AND NEW BOOKS

REVUE PHILOSOPHIQUE. June, 1911. *Scientisme et pragmatisme* (pp. 661-689): J. DE GAULTIER. — In spite of their obvious divergencies, empirical rationalism (scientism) and pragmatism really lead to certain identical conclusions which involve the ranking of sensibility below the level of scientific intelligence, and this is false. *Essai d'une classification des états affectifs* (pp. 670-704): E. TASSY. — There are emotions due to psychic activities, to mental activities, and to organic activities. *Les origines de la mort naturelle* (pp. 705-729): PLESNILA. — Death arises from the necessity that makes life produce ever new forms and individual variations. *Revue générale. La philosophie religieuse d'après quelques livres récents*: J. BARUZI. *Analyses et comptes rendus*. V. Bridou, *L'éducation des sentiments*: L. DUGAS. Richard Semon, *Die Mneme*: N. KOSTYLEFF. G. Heymans, *Die Psychologie der Frauen*: G. L. DUPRAT. Guido della Valle, *Le leggi del lavoro mentale*: FR. PAULHAN. Legrain, *Les folies à éclipses*: J. DAGNAN-BOUVERET. Brissot, *L'aphasie dans ses rapports avec la démence et les vésanies*: J. DAGNAN-BOUVERET. *Revue des périodiques étrangers*.

REVUE PHILOSOPHIQUE. May, 1911. *Une nouvelle hypothèse sur la biologie générale* (pp. 449-466): CH. RICHET. — Analogy points to the possibility of extending the laws of attraction of inert matter to include processes of living matter. *L'idée de l'inconscient et l'intuition de la vie* (pp. 467-493): A. JOUSSAIN. — We conceive an internal continuity to life because the past persists in the present through the Bergsonian real duration. *Recherches expérimentales sur l'attention (fin)* (pp. 494-520): REVAULT D'ALLONNES. — A continuation of the author's reports on disintegration of attention. *Revue générale. Travaux récents sur la philosophie des sciences*: A. REY. *Analyses et comptes rendus*. Parodi, *Le problème moral et la pensée contemporaine*: J. SEGOND. Th. Flournoy, *Esprits et Mediums*: G. L. DUPRAT. Dr. W. C. de Sermyn, *Contribution à l'étude de quelques facultés cérébrales méconnues*: DR. S. JANKELEVITCH. *Revue des périodiques étrangers*.

Ambrosi, Luigi. Ermanno Lotze e la sua filosofia. Parte prima. Milan, Rome, and Naples: Albrighi, Segati e C. 1912. Pp. xcvi + 334. L. 6.

Breitweiser, J. V. Attention and Movement in Reaction Time. *Archives of Psychology*, No. 18. New York: The Science Press. 1911. Pp. 49. \$0.75.